

made at home and the multitude of repairs can be conducted easily there. Discarding articles rather than repairing them, or employing outside aid to make small changes, are uneconomic conditions which are apt to exist where the household manager is lacking in knowledge. Simple beauty of decoration and furnishing lies in the hands of her who can use the needle intelligently.

Other lines of handwork crop up intermittently and cause serious discomfort where money is not in abundance. The chair coverings wear out and must be replaced, the mattresses need retufting, the baskets, brushes and brooms could be saved for longer wear by small repairs. The inability to meet these needs often will make an attractive home appear shiftless. This has an unfortunate ethical effect on the mistress and on all of the family.

The young housekeeper, therefore, comes from her classical college course to a seething workshop, where in all probability she does not understand one operation of the many needing her direction. A mercantile establishment whose manager knows nothing of the business brings heavy losses to the stockholders; yet the home has more vital effect on the community than any mere business. Its head should know the crafts practised there and their relation to science, that she may be able to suggest improvements and direct unskilled outside help, thus saving herself trouble and expense.

The sanitary condition of her home, the general health of the family, the relation to it of such everyday subjects as eating, bathing, clothing, exercise, care of eyes, hair and teeth and the benefits of recreation depend greatly on her. Furthermore, disease or sudden emergencies may need her direction, that she may utilize the means at hand wisely until help

arrives. During the illness of any of her family she needs a knowledge of nursing, for she cannot escape all responsibility, even if a trained nurse can be obtained. She should understand especially the laws governing her own physical well-being, the function of motherhood and the vital issues at stake in her own life and in her children's.

Art and general economic courses are in the college; but the applications are seldom such as she needs. She meets such problems as the best division of the ordinary income; the keeping of accounts; the relation of repair to the successful running of the home, or of improvements to the increase in its value; the wise conduct of the small and continual purchases; the furnishing, the household art and the decoration, and in many instances the building of the home; the direction of the culture and the enjoyments of the family; and the training and management of servants.

Nor is the list of demands upon her expert knowledge yet completed. The sane and wise government of the household requires that she know how to deal with numerous natures. College psychology should help her in that most difficult of tasks. With her rests much of the responsibility for developing the children into strong, good characters. The beneficent influence of even a good school usually lasts only a short time if not reinforced by home influence.

Few women escape all social responsibility: the pleasures and gaieties on one hand call for their direction, and on the other hand various public questions demand their attention. The pressure upon the men in the large American cities is so great that the mass of them have not time to consider certain fields of municipal work. The cleaning of streets, the innumerable philanthropic enter-

prises, the wise giving of aid, the conduct of education, questions of "sweat-shop" and factory labor both in regard to the product and also to the worker, the juvenile court, the reformatory, are gradually being referred to women. Those who have become wise-hearted and experienced have had to obtain their information at unnecessary cost. College sociology should deal with these subjects from women's standpoint. The family, the structure of American society, law in its relation to her, industrial conditions, civic duties and schemes of betterment, may be so treated that they would help her in the organization of the home as well as in public service.

It is not wonderful that the college-bred woman tries to escape from home problems of which she has no knowledge. Her rebellion is to be expected; but is seldom effective, as in most cases these responsibilities come to her. She seems irrevocably tied to the home, and be her labors in the field of business, literature, clubs, settlements or municipal affairs, be she married or single, she will find these cares are hers. They may be galling shackles, or she may make a brave fight and illuminate them. They will come to her.

Training for them she does need and should have. It is due to her at least to test the effect of direct education for her lifework.

Within a few months separate groups of college women in several parts of the United States have decided to consider this entire subject carefully, with a view to the reorganization of college work for women, if it seems advisable.

One of the leading Eastern colleges has issued a pamphlet to its graduates asking a series of direct questions concerning what each one had found in

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SAN BERNARDINO ARROW-HEAD

By E. A. Brininstool

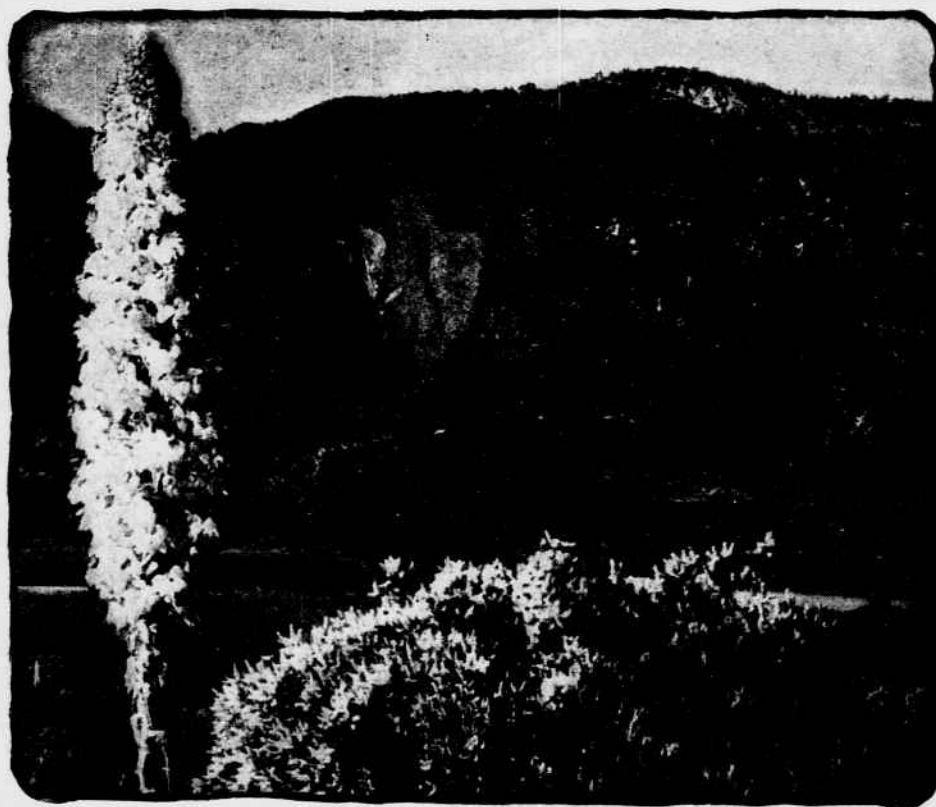
ONE of the most remarkable freaks of nature in the United States, if not in the world, is to be seen in the coast range of the Sierra Madre Mountains, about ten miles north of San Bernardino in Southern California. This is the great arrow-head.

It lies far up on the side of the mountain, plainly discernible at a distance of forty miles, pointing sentinel-like into the beautiful San Bernardino Valley, one of the most fertile and productive sections in the State.

"How did it get there?" is invariably the first question of those who view this wonderful phenomenon for the first time. This is a question the oldest inhabitants of the valley themselves would like to have answered. The most aged members of the Indian tribes yet living in the valley shake their heads when the question is propounded to them. Nobody knows. Historians have puzzled their brains in a vain attempt to solve the origin of the arrow-head; but it lies to-day just as it did a hundred and fifty years ago, which is as far back as it can be traced among the Indians and Mexicans.

The size of the arrow-head is much greater than one might infer. The cleared spot in the center covers over twenty acres of ground, and the distance from which the accompanying picture was made is so great that one cannot realize that on the left shank of the arrow-head are growing pine-trees six feet in diameter. At the arrow's point are some of the most celebrated hot springs in the country, valuable because of the medicinal properties they contain, and to which for untold centuries the Indians traveled from hundreds of miles, having a belief that all their ailments were cured by bathing in the waters.

The Mexicans have a theory that the arrow-head is the work of human hands, and tell a story that hundreds of years ago an Indian brave discovered the wonderful hot springs, which soon became known far and wide for their healing powers, and in order that those coming from a distance could readily find their way to the "waters of life," it was decided in a council of the various tribes to mark the spot in some manner. All sorts of devices were suggested, and finally the beautiful daughter of one of the chiefs proposed a huge arrow-head. The suggestion met with the approval of a majority of the council, and the tribes were called together and made acquainted with the project. They then



From a Photograph Taken by the Author at a Distance of More Than Ten Miles From the Arrow-head

were ordered to scour the mountains for a certain bush so poisonous that no other shrub could grow in the soil near it. These were planted in the mountain-side in the design suggested by the Indian girl. The work occupied many long and weary years. Some of the planted shrubs died, and it was necessary to go far into the mountains searching for others, but at last the shrub took deep root, and gradually every green thing within the center of the great design withered and died, leaving the spot barren of verdure of any sort.

Another legend, more romantic, and accepted as the real Indian tradition, is that two warriors of the Coahuila tribe, Ah-me-go-ha-tah and Wa-sho-go-tah, were in love with the chief's daughter, who looked with favor upon both suitors. The time soon came, however, when she must choose between them, and she was so undecided in her preference that she declared the lovers must fight a duel to the death, the winner to claim her hand. The warriors eagerly accepted the proposal, and selected as the battlefield the point of land where now rests the base or shank of the arrow. The weapons to be used were bows and arrows; and at the first twang of the bowstrings the arrow of Ah-me-go-ha-tah sped true to the heart of his dusky antagonist, while

that of Wa-sho-go-tah buried itself in the tree-trunk just over his rival's head. With a shout of triumph Ah-me-go-ha-tah pulled the arrow from the body of the defeated brave, fitted it to his bowstring and fired it into the air out of sight. It fell at the head of the healing spring, where it immediately took root and began to grow. Year by year it increased in size until it attained its present dimensions.

The great arrow-head was noticed first by white men in 1847, when Captain Jefferson Hunt, one of Brigham Young's scouts, was sent to the Pacific Coast to "spy out the land" and select a spot suitable for establishing a Mormon colony. Brigham Young's fondest hope was to colonize the entire Pacific Coast. Hunt in his travels entered the San Bernardino Valley, and at once was struck with its beauty and its verdure and richness of soil. He noted the immense arrow-head away up on the side of the mountain, and hastened back to Salt Lake, where he recounted to his leader what he had seen. Young at once selected some of his leading men, and told them of his plan to establish a colony on the coast. He then told them at some length as to the exact place

he wished them to go, and said that in the mountains in the southern part of that country was a great arrow-head on the mountain-side which pointed down into a valley of exceeding richness and fertility.

"Go," said he, "and search for the arrow-head. Do not lose heart if you cannot find the locality, but hunt, hunt, hunt, until you come to the arrow-head! There you will find water, wood and grazing-lands in abundance."

The caravan set out for the wonderful valley which Young had described to them so enthusiastically, and for months they toiled across the desert wastes and over the mountains. Many died on the way; the animals gave out; and finally a rebellion arose. Some wanted to go one way, some another. The dissenting members finally took an old Spanish trail which they believed was a more direct route to their destination. This was the party of emigrants which met such a tragic fate in the furnace-like desert where lies Death Valley, from which event the name was given to the place. The other party, after great privation, finally entered the upper part of the San Bernardino Valley, and when they discovered the arrow-head they knew that their terrible journey was at an end.